

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

FEBRUARY 11, 1959

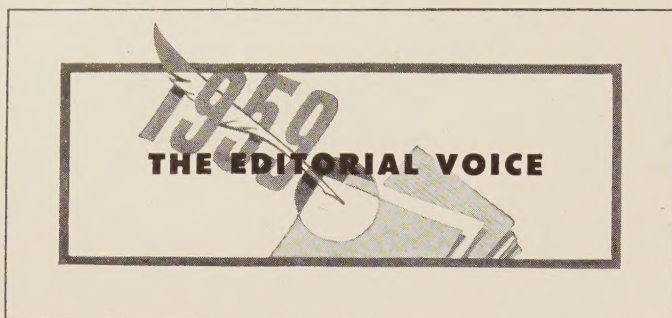


IFF WESTERGREN

A CAMBODIAN TEACHER

In this issue

ARE WE HEWING BROKEN CISTERNS? By Robert S. Roseberry
PRAYER DAY BROUGHT VICTORY TO CONGO . . . By Mrs. W. H. Braun



I BELIEVE IN THE BROTHERHOOD OF MAN

Centuries before the present highly self-conscious and, in some quarters, legally enforced love feast between the races began, the apostle Paul, a Jew, was saying to the Greeks at Athens, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

That modern sociological discovery, the unity and equality of all men, is therefore very old hat indeed and not, as claimed, a new, advanced concept and a proof of human progress.

By teaching that all men have a common origin the Bible, as usual, anticipated by several thousand years every sound thing that is being said today about human brotherhood. The Book of Genesis lays down as a historical fact that the human race began with the original pair, Adam and Eve. All that now live or that have ever lived descended from those first parents. According to the Bible there has not been introduced into the human organism any non-Adamic strain that might have made for basic differences between men and men. Before the Flood of Noah God lumped the human inhabitants of the earth together under the generic title *man*. "And God saw that the wickedness of man was great in the earth." After the Flood He again referred to all peoples as *man*. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

The subsequent separation of Israel from the rest of mankind to fulfill the high purposes of God did not and could not make any biological difference between Jew and Gentile. All men sprang from the loins of Adam and are born after the human pattern. While Israel received the adoption and the glory and the covenants, the giving of the Law and the service of God and the promises, and while it was through Israel that the Redeemer came, yet Israel is biologically one with all the rest of mankind. Christ recognized this and called Himself the Son of Man. He came *through* Israel but He came *to* the race of man.

Fundamentally all men are one. They are all members of the same order of created life and can never escape the vital unity that exists between them. No matter how they may war on one another they are still closer to each other than they can ever be to any other order of created life. They are brothers in Adam.

This knowledge does not by any means clear up the

problem of differences that exist between individuals, races and nations. These differences are incidental only and lie on the surface of our common life. Physiologically they have to do with size, body shape, skull structure and especially skin color. To these have been added over the centuries such further differences as political groupings, languages and social customs. Trifling as these may be they appear important enough to cause no end of misery among men. Cain still slays Abel and Jacob cheats Esau out of his birthright. So it has always been and so it will always be, let the social dreamers say what they will.

And why must it always be so? Because the human race is morally and spiritually fallen. The much-talked-of human brotherhood is a brotherhood of fallen men. Should the hope expressed in the sticky little song be realized and "the world become one through a prayer" it would still be a lost world. Were the United Nations truly united they would still be but a confederation of nations in rebellion against God.

The very idea of human brotherhood, about which large numbers of pseudo philosophers bleat so plaintively these days, rather than bringing us comfort should throw the fear of God into us, for the apostle Paul was long ago inspired to write, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The unity of mankind with itself means universal condemnation for all its members.

Strange as it may seem, hope for all of us lies not in huddling up to the human race but in renouncing allegiance to the world altogether. To put our trust in a brotherhood of condemned men is but to die with them at last.

Highly significant among the words of the Christian message are the little prepositions "from" and "out" and "unto." The first call of the New Testament evangel is to repentance from sin, the next is to separation from the world. Not until the lost man has transferred his hope from human "togetherness" and fixed it upon Christ will he know the joy of sins forgiven and the deep, deep assurance that he has been reconciled to God. He must come out to come unto.

The brotherhood of man is a fact, but it carries with it no hope for the race. Out from this old condemned brotherhood Christ is calling unto Himself a people for His own possession. These are redeemed and regenerated men and women and they are saved by renouncing the original Adamic fellowship, not by cultivating it. Taken together they form a new human race, a brotherhood of ransomed men who are related to and yet separated from the fallen world as the ark of Noah was related to and yet separated from the waters of the Flood.

Conformity to the world has in all ages proved the ruin of the church. It is utterly impossible to live in nearness to God and in friendship with the world.—ROWLAND HILL.

Are We Hewing Broken Cisterns?

By REV. ROBERT S. ROSEBERRY

"My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—JEREMIAH 2:13.

CISTERNS are a very poor substitute for a fountain of clear, sparkling water. In some places in Africa and in other lands cisterns are necessary because of inadequate rainfall or because porous soil cannot retain water but allows it to sink into the subsoil. Wells can be sunk to a great depth or water can be piped from a river to relieve the situation.

But the casing of cisterns is likely to crack and the water is wasted; or it may become contaminated by rodents, snakes, lizards, and other small animals which fall into the water. At best a cistern affords a very unsatisfactory water supply. Unless the water is boiled and filtered it may become dangerous to health.

If access to a sparkling, pure fountain were possible, who would drink water from a cistern? Yet this is what God's people did. They forsook the Lord who had redeemed them at a tremendous price and chose the gods of the heathen, or made their own gods and worshiped them. Worst of all, they seem to have been unconscious of their mistake and, although warned again and again, they continued in their mad way to ruin.

In order to understand the enormity of the Israelites' sin we must know something of their privileges and blessings. Israel enjoyed greater privileges than any other nation on earth. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5, 6). "To whom pertaineth the adoption, and the glory, and the covenants, and the

giving of the law, and the service of God, and the promises . . . and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Rom. 9:4, 5).

Verily the Lord God was to be to them a fountain of life. "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments . . . the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee . . . Blessed shalt thou be in the city, and . . . in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground . . . of thy cattle . . . of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and . . . when thou goest out. The Lord shall cause thine enemies . . . to be smitten. . . . The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; . . . The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee . . . and all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. . . . The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand. . . . And the Lord shall make thee the head, and not the tail; . . . if that thou hearken unto the commandments of the Lord thy God" (Deut. 28:1-13).

In the face of all the revelation



After more than forty-five years of missionary service in Africa, Mr. Roseberry is engaged in missionary convention work in the homeland.

from their God, and notwithstanding the mighty miracles that He had wrought in their behalf, Israel turned from the Lord and chose to serve the gods of the heathen. "For my name shall be great among the heathen, saith the Lord of hosts. But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering" (Mal. 1:11-13).

But the Israelites committed another evil. "They have . . . hewed them out cisterns, broken cisterns, that can hold no water." They went to the heathen for help in their distress and forsook the Lord. When the going got too rough they repented and returned to the Lord and sought forgiveness. He graciously helped them again and again; but they went on in their perverse way until they were without remedy, and then they were given over to their enemies, root and branch.

"Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ezek. 14:13, 14). This came to pass literally. Israel was cast off and was scattered to the ends of the earth. The promise is that a remnant will be gathered that will enjoy the blessing of the Lord.

There is a very close analogy be-

tween the history of Israel and the history of the church. Both started out with the full manifestation and blessing of God, and both departed from the faith delivered to them by holy men of God, moved by the Holy Ghost.

Compare the words spoken to Israel (Ex. 19) with these addressed to the church: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased] people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9).

Unlimited blessing has been provided for the church in this age. It is greater than was promised to Israel in the days of her glory. In Ephesians 1:3 we read: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." These blessings are all-inclusive for spirit, soul and body. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence. . . . But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together . . . and made us sit together in heavenly places in Christ Jesus" (Eph. 1:7, 8; 2:4-6).

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M. E. Loptson Dies in Plane Crash

Mr. Melvin E. Loptson, missionary in Beirut, Lebanon, was killed in a plane crash on January 22. The crash occurred on a flight from Jerusalem, Jordan, to Amman. No details have been received. Mrs. Loptson and their three-year-old son, Paul, are in Beirut. We extend to them, and to Mr. Loptson's parents, Rev. and Mrs. A. M. Loptson, our deep sympathy.

Not only has He granted the forgiveness of our sins, but He has opened the way to victory over sin. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13). "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Glorification and transfiguration are promised to the called ones. "Whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:30). "But we all, with open face beholding as in a glass the glory of the Lord, are changed [transfigured] into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

Quickening of the body is provided for His children in the atonement. "He . . . healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:16, 17).

Power for an aggressive Christian life is promised to the believer. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The Early Church used these unlimited resources and was enabled to go forward with world evangelism with but little visible material support. Have we hewed out a lot of cisterns that hold no water? Have we replaced the Spirit in our assemblies with programs, magic, pictures, drama and what not? How can we hope to see revival in our time and conviction upon sinners unless we are willing to go back to

first principles and woo the Spirit of God back to our assemblies? We are given a graphic picture in Ezekiel of the glory of God departing from Israel because of her sin and rejection of the Lord (11:23). If we grieve away the Spirit of God with our substitutes, what shall we do in the day of Christ's appearing?

Are we not well on in the Laodicean age today? The desire for luxury, pleasure, conformity to the world, has thousands of Christians in its grip today. Sanctification no longer means separation. Broken cisterns, with their filth and contamination, have replaced the old fountain of purity and life.

Even much of the preaching today seems to have been drawn from a cistern instead of from a fountain. It lacks conviction and assurance that comes only by the presence of the Spirit. Rev. James Stewart, evangelist from Europe, said, "No altar call is necessary for sinners when the Spirit of God is resting in power upon the audience. The pains of hell take hold of them, and they cry to God." Listlessness, indifference, talking and jesting are impossible when the cloud of His majestic presence rests upon the sanctuary.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," is the message to the church today. Drinking from earthly cisterns will not make overcomers. "For with thee is the fountain of life." "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out from his belly shall flow rivers of living water."

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." ♦ ♦ ♦



Quotes from Our Contemporaries

Thoughts on quarreling are offered by BESS A. OLSON in *Child Evangelism* magazine:

"The Bible refers to quarreling as devouring (eating) one another. . . . When the savage cannibals receive the Lord Jesus into their hearts, they are changed and no longer eat people. Ask God to help you not to be a 'word cannibal'."

Elders: Feed the Flock

By PAUL GEYMONAT

MANY and varied are the exhortations found in the epistles of Peter, but this one is particularly direct and appealing: "*Feed the flock of God which is among you*" (1 Pet. 5:2).

The apostle wrote his message to the elders of the church. He wrote not as an apostle, but as an elder. He brought himself down to their level and spoke as one of them. He understood their problems, knew their difficulties, valued their fellowship, and appreciated the opportunities which were theirs to minister to the flock. He first stated his position as an elder, as a witness of the sufferings of Christ and as a partaker of the glory that shall be revealed, then launched into the exhortation, "Feed the flock of God which is among you."

"Feed." All life depends upon food for its growth and continued existence. Plants feed upon the elements in the soil and upon air, water, light and heat. They cannot grow or reproduce or even continue to live without food.

Those who have visited the mining areas of the north and have seen the utter desolation surrounding a large metal smelter know how the lack of nourishment kills plants of every description. For several miles around the smelter not a tree or a shrub or even a blade of grass can be seen—nothing but bare rocks and eroded soil. The noxious fumes from smelting operations have poisoned the air and the soil, making plant life impossible.

Animals too need food for growth. Cut down on the quality and quantity of the feed given to livestock and the results are soon apparent. Domestic animals look eagerly to feeding time. Shake the feed pail at the pasture gate and the calves come running. And what cavalryman has not seen the air of expectancy or heard the neighing and the stamping of the horses when the trumpet sounds the familiar feed

call? Humans need food to sustain life. The insatiable appetite of growing youngsters is well known to all of us.

The church of God likewise needs food for growth. Thank God He has provided excellent nourishment in His own Word. But that Word must be taken regularly and in large doses. The church cannot thrive on reports. These have their place and are a necessary part of the activity of the church, but they are no substitute for the Word of God. Deprive the church of its life-giving sustenance or substitute the husks of human wisdom and that church will suffer from spiritual malnutrition and may eventually die of starvation.

"*The flock of God.*" Peter, writing as an elder to his fellow elders, does not say, "Feed the herd." There is quite a difference between a flock and a herd. How many times Scripture refers to the people of God as the flock! "Thou leddest thy people like a flock by the hand of Moses and Aaron" (Psa. 77:20). "He shall feed his flock like a shepherd" (Isa. 40:11). "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

Is the language of Scripture not clear? What, then, are elders doing outside, ministering to the herd? The flock of God is their particular care and concern.

But someone is sure to ask, "Are not those who are still outside the fold to be evangelized?" Certainly! And the Lord has provided missionaries, evangelists, preachers, laymen and, indeed, every born-again believer to be a witness for Christ to those who are still on the outside. But once they have entered the fold and have become part of

the flock, a special ministry is laid upon the elders to feed them. Feeding the flock means a great deal more than merely to officiate once a month before the Lord's table; it is a bounden duty and a sacred trust. Let us then get back to the place where we belong, to the business of feeding the flock in the way God intended that it should be fed, and He will bless us indeed.

"*Which is among you.*" Undoubtedly there are other churches which need to be fed. Nothing in the exhortation indicates that it is out of place for an elder to minister to them when the need arises and when it is in his power to do so. But the primary concern of an elder is still "*the flock of God which is among you.*" His responsibility is to his own church first.

Duplication and overlapping and those things which plague the business world seem to be horning in on the church also. Do we wonder why? It is because we do not follow the Manual, the Word of God, but insist on installing our own "superior" system. Why have elders so often fallen down on the job, a job which is so clearly theirs? What hinders them from obeying the exhortation?

The church in apostolic times had elders. The manner of their selection is not too important. But elders are part of the pattern of the Christian church, and as such they are in duty bound to exercise their functions, one of which is to "feed the flock of God which is among you." Impossible? When an elder reaches the point where he finds it impossible to obey a clear and unmistakable exhortation such as the one we are talking about, the time has come for him to divest himself of his eldership and go out and minister where the Lord directs.

The field is wide; the field is vast; the field is white unto harvest; and there is no overcrowding of harvesters.

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GOLDSTEIN - CONGOPRESSE

Leopoldville, scene of Congo's January riots, is a modern city

Prayer Day Brought Victory to Congo

By MRS. WILLYS H. BRAUN

The account of the moving of God as Congolese Christians prayed on January 9

IN the past decade we have seen a glimpse of the glory of God in the Congo.

Trekking through the jungle trails, we knew the joy of coming unannounced upon a village nestling in a valley and hearing as we approached it the singing of hymns of praise to the God of glory. After a service and precious fellowship we would go on our way, the hills echoing these songs of joy.

Tiny, naked tots would break into testimony or quote Scripture quite out of harmony with their years, and the Bible vocabulary seemed their natural mode of expression. Men accustomed to miserable hovels of mud devoted months of hard labor to erect for the worship of God a house of burned brick. Their own grass roofs might leak with each rain, but the church roof was of gleaming tin.

And oh, the glory of the tent meetings, when the crowds came by the hundreds and thousands, sleeping on the benches, uncomplainingly subsisting on the bananas they could bring along. Thousands came, and hundreds were saved. How great was the glory of God!

But slowly, imperceptibly at first, the tide seemed to be running out,

until in many areas the number of members received into the fellowship of the church was tragically equaled by the number of expulsions and deaths. The nationalistic cult sweeping through our villages in some cases carried away whole church groups. In rare instances those sacrificially built brick-and-tin churches were surrendered to the followers of the prophet cult. Few hills echoed to the spontaneous singing of the Doxology. To the new missionaries to the Congo we were tempted to say: "We're glad you're here, but you've come a decade too late." After the days of glory, the enemy rushed in like a flood.

On January 4 came the riots. The storm center was at Leopoldville, but the repercussion was clearly felt here in the lower Congo. News broadcasts carried throughout the world the grim story of the unexpected in prosperous, peaceful Congo—unexpected now, at least: 47 deaths, 259 persons hospitalized, 100 buildings destroyed or damaged, scores of cars overturned—a city gone berserk with racial resentment. And 240 miles distant from the storm center, a pall hung over each mission station. Did not this mean that the door was fast closing to missions?

Three days after the riots were brought under control, on January 9, the international Alliance day of prayer was held. Had our local committee chosen the time, January 9 would still have been the day, for the desperate feeling was shared by all. God must work.

At seven in the morning, the Bible Institute family gathered. Two hours later the local church leaders joined them. It was at the ten o'clock prayer session of village church leaders and missionaries that we pressed past the force of the enemy and glimpsed again the glory of God.

Strangely, our Congo brothers prayed little about the peace of the country. They were distressed about the bloodshed, but the Spirit had placed upon their hearts a deeper burden. Tears ran down their cheeks as Tata Samisoni prayed, "O God, the people of my village don't want the gospel. They're so hard of heart. God, somehow work in their hearts. Save them." Others followed, some beseeching God for new blessing, others praising Him for meeting their soul's deep needs. No one had to prime them with choruses or exhortations or encouragements. Their hearts were full and just spilled over.

We came away as stirred, I believe, as in the old days, when people spontaneously moved toward God. Anti-European feeling might be high throughout the colony; our days here might be few. But here God has His people—plain saints to sophisticated observers, but saints spectacular to the spiritual eye. These brethren are rooted in Him, and in the day of race riots and political upheaval their hearts are stayed on Him. For them Christianity is no veneer; it's as deep as their hearts.

Answers to their prayers have already begun pouring in. The tent meetings at Ngombe started slowly a week ago. Crowds were good, but hard and unresponsive. What a difference today, two days after the day of prayer! Over a thousand persons sat through the long service, and more than fifty of those "hardhearted" villagers for whom Tata Samisoni had prayed responded to the invitation to meet God.

One noble-appearing man with a tormented face spoke out: "I was for years a soldier in upper Congo. I was praised for my courage. I don't know if I had courage, but I do know that I beat my brothers with the lash without a thought of compassion. Can Christ receive me?" The preacher, his voice charged with love for this troubled man, answered with confidence, "Christ can receive you." And the man came forward, to be received by Christ.

Nothing had been said in the sermon about smoking, but cigarettes were taken from pockets and turned over to the personal workers. There



W. K. BRAUN

Yefeti Managa, deacon and assistant pastor at Boma, Congo, has had a powerful ministry among young people and soldiers

was a resurgence of joy and faith throughout the group of church leaders, and how the neighboring hills rang out with the singing of the Doxology!

The services will go on for another week at Ngombe, and after that the tent will move on for a full schedule of services until conference. The times are troubled, but victories will be won, for God's workings are not limited to sunny days. This great God who gave to our hungry eyes a glimpse of His eternal glory on the day of prayer is able still to make us more than conquerors. ♦ ♦ ♦

Dr. Redpath at Council

Dr. Alan Redpath, pastor of Moody Church, Chicago, will be the guest speaker at the General Council of The Christian and Missionary Alliance, meeting this year in Buffalo, N. Y., May 13-18. Dr. Redpath will address the Council on Thursday afternoon and evening, May 14, and Friday afternoon and evening, May 15.

Weekday business sessions will convene in the First Presbyterian Church, while the evening services and all Sunday meetings will be held in Kleinhans Music Hall. One of Buffalo's newest buildings, this modernistically designed structure seats 3,000 persons in its main auditorium.

One of the features of the public services is the Preachers Chorus, which will celebrate its fortieth anniversary this year. The Chorus was organized by Dr. R. R. Brown at the Council in Toccoa Falls, Ga., in 1919. Dr. Brown still directs it. Alliance friends in the area and readers of THE ALLIANCE WITNESS are cordially invited to attend the public meetings.

Delegates' credentials and other information have been sent to all official workers of the Society. Requests for accommodations and for information concerning local arrangements should be addressed to Rev. Charles Droppa, 12 Pembroke Ave., Buffalo 15, N. Y.

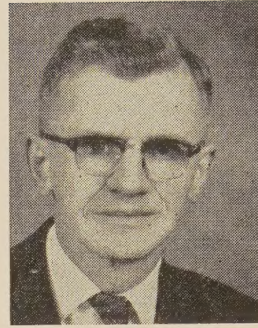
Buffalo is one of the most accessible cities on the continent, with many of the large cities of the United States and Canada within a 500-mile radius.

Whether in modern Leopoldville (left) or Congo's interior (right), her people need the gospel





Rev. George Gruen
Director, Alliance Jewish Fellowship, Philadelphia



Mr. David Schuman
Director, The Messianic Center, Bronx, New York

Your Witness to the Jews

By REV. DAVID J. EVANS

Director, Committee on Jewish Work

A DOMINANT motive in the missionary endeavors of the apostle Paul was his deep yearning over his "kinsmen according to the flesh." He even went so far as to say he could wish himself accursed from Christ for his brethren. Their cold rejection of Christ caused him "great heaviness and continual sorrow in . . . heart."

In spite of their unyielding opposition to the gospel he had full confidence that they would yet turn to the Lord. "Hath God cast away his people? God forbid."

Whoever has received a vision and a call to spread abroad the message of salvation as Paul did, has also shared the concern Paul had for the Chosen People. This is true of The Christian and Missionary Alliance. From the earliest days of this missionary movement preaching the gospel to the Jews has been an important part of the task. Nearly forty years ago missionaries were sent to Palestine. Efforts to reach Jews in New York City eventually found expression in The Bronx Messianic Center.

Under the leadership of consecrated workers this center has kept a bright witness glowing among the residents of the heavily populated Bronx. More recently an energetic appeal to the young people in Phila-

delphia has been established and is bearing good fruit.

The deeply religious instinct of the Jewish people still responds to the truth. Centuries of persecution and abuse at the hands of those who professed the name of Christ have not obliterated the deep hunger of their hearts. Beneath the cloak of a grasping materialistic Jacob is a heart that yearns to know God. An Israel-prince with God and man—will arise from the struggle with the angel. There must be intercessors who will themselves wrestle through the night hours that Christ shall be revealed as Saviour and Lord to Jewish people today.

It is not enough to establish a Messianic Center in the Bronx and an Alliance Jewish Fellowship in Philadelphia and leave the work to a few consecrated laborers. A renewed conviction must grip the hearts of Christians that each one who has experienced the grace of God is a debtor not only to the savages of the forest, but also to the self-sufficient and often highly educated Jews of our great cities.

Nearly half the Jews of the world live in the United States. New York City and its suburbs is home to approximately half of those. What a great responsibility rests upon the

few agencies preaching the gospel among the two and a half million of that city!

Mr. and Mrs. David Schuman with a capable staff of workers are busily engaged in doing house-to-house visitation, holding regular services, conducting Bible studies and arranging special youth activities. On week ends students from the Nyack Missionary College ably assist.

Five years ago Rev. and Mrs. George Gruen began the mission which has developed into an effective witness among the Jews in Philadelphia. They had served for two years in The Bronx Messianic Center previous to launching this new endeavor. In the Philadelphia area the Jews number about 250,000.

In such work reportable accomplishments come so slowly that the workers are confronted always with the huge mountain before them and can draw little inspiration from what has been done. Their refreshing must come from the Lord alone. Expending themselves unstintingly, they are an especially attractive target for the enemy. It is imperative that a warm fellowship of praying people be continually sharing with them the battle and the toil. "Pray for the peace of Jerusalem."





DAVID R. ENLOW, Editor

AT HOME

New station for Moody: The Federal Communications Commission has granted a construction permit to the Moody Bible Institute of Chicago for a new standard broadcasting station to be operated at East Moline, Ill., 150 miles west of Chicago. The new 1,000-watt station will operate on the wave length of 960 kilocycles and will cover a wide area in western Illinois and eastern Iowa.

Wheaton College announces centennial plans: Wheaton College (Ill.), observing its 100th anniversary January 9, 1960, is making extensive plans for activities during the school year of 1959-60 beginning next September, announces Dr. V. Raymond Edman, president. Keynote event of the year will occur September 27 to October 4, 1959. Evangelist Billy Graham is scheduled to conduct a campus Wheaton Crusade.

Commission laymen, launch visitation drive: Four speakers have been announced for a special rally to be held in International Amphitheatre in Chicago on February 17. They will address 7,000 laymen who will form visitation teams for a church membership drive in the Chicagoland area arranged by the evangelism department of the Church Federation of Greater Chicago. The speakers, all local ministers, include Dr. Harrison Ray Anderson, of Fourth Presbyterian Church; Dr. Alan Redpath, Moody Memorial Church; Dr. Jerald C. Brauer, dean of the Federated Theological Faculty of the University of Chicago, and Rev. William Johnson, Greater St. John Baptist Church.

ABROAD

YFCI attracts 4,000 in India: More than 4,000 people attended the opening rally of the tenth World Congress sponsored by Youth for Christ International in Madras, India. President Dr. Ted W. Engstrom was the speaker at the opening service. Some 2,300 delegates were present from India, Formosa, Philippines, Lebanon, Great Britain, Japan, Singapore and United States.

"Million Gospel Campaign" in Italy: Presses in Rome, Italy, are rolling on the production of 1,000,000 Gospels in the Italian language for mass distribution and mass evangelistic campaigns to be carried out in the larger cities of Italy. These are the first of 2,000,000 Gospels which it is hoped to provide for a nation-wide Gospel

distribution in Italy. Rev. Louis E. Latham, Director of the "Great Commission Hour" radio program, is currently coöperating with World Gospel Crusades in raising the necessary funds for the printing of these Gospels and the "Light of Life" lessons to back them with a follow-up program.

Methodism grows in East Germany: Despite Communist controls, Methodism forges ahead in East Germany. So says Dr. Frederick Wunderlich, head of the Methodist Church in Germany, which operates in both the East and West zones.

MISSIONS

Nazarenes appoint fifty-nine missionaries: A strong forward move to the foreign missions program in the Church of the Nazarene came with the appointment of fifty-nine new missionaries by the General Board at its closing annual meeting. It was a record number for a single year. It will increase to about 450 the full-time missionaries working in 40 areas.

Conservative Baptists plan May conference: The sixteenth annual fellowship of Conservative Baptists will be held in Cincinnati, Ohio, May 20-26. Keynote speaker will be Dr. M. R. DeHaan, Grand Rapids.

THE PRESS

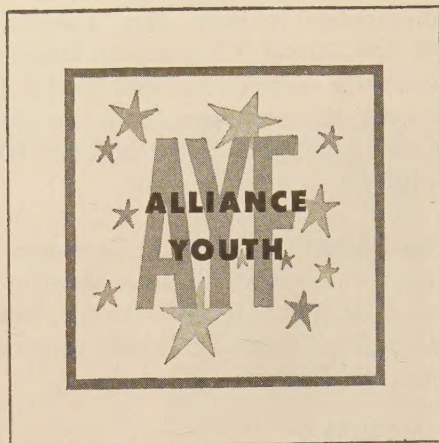
Mooneyham to *United Evangelical Action*: W. S. Mooneyham, editor of the Free Will Baptist publication *Contact* and executive secretary of the National Association of Free Will Baptists, is now serving as editor of *United Evangelical Action* on an interim basis. He is continuing in his denominational responsibilities.

New "Christian Handbook" series: Moody Press will soon publish a new "Christian Handbook" series similar to the secular line, *College Outline Series*, popular on college and university campuses. The first two books are scheduled for publication in 1959. They are titled *Old Testament History*, by Charles F. Pfeiffer, Ph.D., and *New Testament Survey*, Walter Dunnnett, M.A. Both authors are on Moody Bible Institute faculty.

PEOPLE SAY

Alfred Kunz, International Director of the Pocket Testament League: "Whatever personal opinions American Christians may have regarding the political situation in Africa, one thing is certain—American missionary enterprise must reckon with it. Our future freedom to evangelize Africa will be strongly influenced by our present-day attitude toward this generation's struggle for political liberty."

Dr. Clate A. Risley, executive director of the National Sunday School Association: "Every person in our nation could be contacted within one year if each Sunday school worker would call on one prospect a week."



WELDON B. BLACKFORD, Editor

What Is Troubling Christian Youth?

By REV. WELDON B. BLACKFORD

I wonder how much the church knows about the spiritual problems tucked away in the minds of their young people. We look at our young people as they enter the church on Sunday and take their place in the pew, but do we really understand the spiritual conflicts which occupy their thinking?

These are troublesome days for our youth, and adults are too often very ready to condemn them as delinquents and consign them to an abysmal fate, when actually the young people are looking for and need help in some basic problems they face in Christian experience. Some of these problems may seem very inconsequential to the adult Christian, but they are real to young people.

Two recent articles on the Youth Page, "The Great Troublesome In-between" and "A Guide to Christian Conduct," endeavored to give our youth some spiritual guidance in these matters. I think adults will be interested in seeing more clearly what we mean concerning the problems in the minds of Christian youth, by sharing a letter received from one of our leading pastors. The letter is as follows:

"Greetings! About twice a year our High School AYF invites me to a question-and-answer program. The questions are usually submitted in advance. However, as in most such instances, the answer to one question might provoke another one, which is permitted.

"Last night was their question-

and-answer service, and today when I looked over the list it occurred to me that you might appreciate having a copy of it. It is rather revealing to see the questions that concern teen-agers. You will observe that practically all of them deal with their social life."

These are the questions:

1. Do you feel that it is wrong to date a non-Christian? The male population is rather outnumbered at our church.

2. Is mixed swimming wrong?

3. Should we bring our non-Christian dates to church with us, or shouldn't we date them at all?

4. Do you think a Christian girl should ever flirt?

5. Is it wrong for Christians to go steady while still in high school?

6. Is it wrong for a Christian teenager to want a new car?

7. Is it wrong for a Christian to have loud pipes on his car?

8. Should a Christian boy and/or girl kiss good night? On the first date? Tenth date?

9. How old should a girl be before she dates once a week?

10. Is it proper to hold hands on a date?

11. Do you believe in getting engaged while still in high school?

12. Is there a scriptural answer for the violence and accounts of immorality in the Old Testament that can be given to the unsaved?

13. Is it better to try to find ways of testifying verbally to our unsaved friends, or to live a consistent Christian life, taking leads (which may be

few) of talking to them about salvation?

14. Does a good Christian testimony depend upon how often you get the opportunity to witness?

15. What is your opinion on make-up and clothes for a Christian girl? What is all right, and what is frowned upon?

This year the Youth Page will periodically carry a column which will endeavor to answer some of these questions, as well as others which may be added to the list.

Right or Wrong?

Trying to decide whether to do something or not? Here are eleven tests to help you decide if it's right or wrong:

The Personal Test: Will doing it make me a better or worse Christian?

The Social Test: Will doing it influence others to be better or worse Christians?

The Practical Test: Will doing it likely bring desirable or undesirable results?

The Universal Test: Suppose everyone did it?

The Scriptural Test: Is it expressly forbidden in the Word of God?

The Stewardship Test: Will doing it involve a waste of God's talents invested in me?

The Missionary Test: Will doing it likely help or hinder the progress of the kingdom of God on earth?

The Character Test: Will doing it make me stronger or weaker morally?

The Family Test: Will doing it bring credit or dishonor to my family?

The Publicity Test: Would I be willing for my friends to know about it?

The Common Sense Test: Is it good, plain, everyday, ordinary, common sense?—SELECTED.

Jesus, I Will Trust Thee

Jesus, I will trust Thee,
Trust Thee with my soul,
Guilty, lost, and helpless;
Thou canst make me whole.
There is none in heaven
Or on earth like Thee;
Thou hast died for sinners—
Therefore, Lord, for me.

—M. J. WALKER.

THE FOREIGN FIELDS

New Medicine from an Old Witch Doctor

By REV. WALTER W. ARNOLD, *Ivory Coast*

He was an old man now, but the years had dealt lightly with him. He thought back often to the days before the white man had come, when life was precarious and only the fit survived. His father had been a chief, greatly feared by all in the areas around him, and had engaged often in petty wars over land or the theft of women.

The old man could remember when his town took captives from the neighboring Agni tribe, and when no ransom was forthcoming they had fed their victims to the ants. One man was buried alive up to his neck, while two others were staked to the ground in spread-eagle style. They poured pots of palm wine upon them in the evening and left them to their fate. Could he ever forget? He had sneaked out to the clearing the next morning to see what had happened. Imagine the impression upon the boy at finding two stretched out skeletons, their bones picked and polished, and a skull with hair on, its empty eye sockets still occupied by ants!

But that was long behind him now and he was a great medicine man, learned in all the lore of the forests, familiar with all the plants and their various uses. He knew how to contact the spirits and was master of all the tricks of black magic. His fame had spread far and wide, and people came to see him from great distances. His counsel was respected and his medicines were much sought after.

But he was old and his thoughts seemed to be more on the future

than on the past. He well knew the beliefs of his Baouli ancestors, but somehow there persisted a strange uncertainty and concern about what was just ahead. Even while dispensing his nostrums and advice his thoughts would stray off to the future. He wondered if this constant thinking of that about which his people knew very little was a premonition of approaching death. He made a new trip to the family cottonwood tree with sacrifices of blood. He gave a goat to Dye, the town fetish, but still he was not satisfied.

One night as he sat outside his hut on an ash-tanned deerskin gazing at the starry heavens, half asleep and half awake, he was suddenly shocked to consciousness. Someone behind his hut in the village market place was talking in a loud voice about the very things of which he had been thinking—about the future, about the certainty of our all going somewhere, and of the preparation needed. He heard it repeated over and over: the blood of the Son of God is the only thing that will make us acceptable.

He waited until the speaker had apparently finished and the crowd had begun to disperse. Then he called one of the boys to him. He told him to go find the man who had been speaking. "Tell him," he said, "that the medicine man wants to see him."

The speaker gladly came and

Pond at a Buddhist pagoda, Cambodia

M. B. STEINER



found a hungry heart, a man who was willing to go God's way by the blood of the Son of God. Under the stars shining in brilliant intensity the old medicine man became a new man in Christ Jesus!

Many of those who came to him for medicine had not heard of his miraculous conversion, but they did soon, for as he prepared herbs for them he told them of a new sacrifice, one that was necessary, one that had been made already for them by the Son of God. Many a man returned to his village mulling over this new word from the new medicine man, old in the ways of the Baouli people but new in Christ.

As we were praying for him the other day, he suddenly looked up and said, "White man, sing it again." And to the astonishment of the gathering crowd we sang together, "There is power in the blood."

Cambodian Missions in Review

By LAVINIA McCART, *Cambodia*

"The Lord is in his holy temple: let all the earth keep silence before him." In four-part harmony the Cambodian Christian Youth Fellowship choir of Pnom Penh sang these English words at the opening of the morning service November 16, 1958. This was not a regular service. In the auditorium of the American Embassy the English-speaking congregation and the Cambodian believers were meeting together for a special program called "Cambodian Missions in Review."

As the words of the psalmist were read, "Wherefore should the heathen say, Where is now their God?" everyone was silent in awe. What a change had come in the Cambodians present, these who have turned from idols to serve the living God. The impression was deepened when Mr. Reach Yea, script-writer for the Cambodian gospel radio program, stood up to lead the responsive reading on missions. Words the congregation so many times had read lightly took on fresh meaning in the presence of this young man who was led to Christ through Christian missions.

Rev. Henry Holton led in prayer, after which Rev. Harry Taylor, chairman of the Cambodian Mission, gave a resumé of the work of The

Christian and Missionary Alliance in this land. Rev. David Ellison, one of the first missionaries to enter Cambodia, spoke of translation work. The fact that the entire Bible is now in the Cambodian language is occasion for praising the Lord.

Mr. Try Seng Huot, representing the Cambodian Youth Fellowship, gave words of greeting in English to the congregation, expressing the joy which the Christians had for this opportunity of fellowship with the international church group. He also spoke of their appreciation "to men of your nationality" for bringing the gospel to Cambodia. He requested prayer that as Christian youth they might not fail in spreading abroad this good news throughout their own land. With all the enthusiasm of a great choir Christian young people then sang "Blessed Assurance, Jesus Is Mine," in English and Cambodian. Later one of the soloists of the international church choir remarked, "They could really teach us a lesson, for their countenances radiated the joy of their belief."

The work of the press, radio and Bible school was presented by Mr. Cliff Westergren, Mrs. Harry Taylor

and Rev. Merle Graven respectively. Following this Mr. Graven introduced each of the eleven Cambodian pastors present and mentioned the provinces in which they were working. Rev. Try Hok, from Skoun, gave a personal testimony of how the Lord had saved him and delivered him from gambling and alcoholism. One statement he made spoke to many hearts: "Cambodia has a god but no salvation."

At least one young American girl will long remember this day. The Lord spoke to her heart all through this service, and as she returns to the United States next month she is looking to the Lord to guide her into His plan for her life—perhaps to return to Cambodia as a bearer of the blessed gospel of Christ.

Our Guest Covered His Ears

By REV. R. B. KARCESKY, *New Guinea*

The village of Seinma is less than three hundred feet from our house. Here is where the chief over this area lives. His name is Lukubalik. Unlike most Dani chiefs, he has only one wife.

Recently he and his wife were

visiting us at mealtime and we invited them to dine with us. We have often eaten with the natives in their villages, but this is the first time any of them have eaten with us. I was interested in observing how the affair would turn out.

The wife, whose name is Kebu-he ("crazy woman"), acted as any ordinary wife might. She tried to make simple conversation, refrained from taking too much food, used her best manners and encouraged the chief to improve his manners. They only sampled the white potatoes, but ate the sweet potatoes and ribs of pork. The salt shaker fascinated them so that they overseasoned their pork.

After we had finished eating our hands were quite greasy from the pork ribs. That did not call for our using napkins. Our guests had other ideas. The chief rubbed his hands on his arms. Then he offered me a new adz handle on which to wipe my hands. Kebu-he wanted Ruth to use her hair as a napkin, but Ruth refused and she settled for having the grease rubbed on her arms. When the children saw what was going on they wanted to do the same, but obeyed our stern warning. Noticing the grease left in the meat platter, the chief was able to get enough more to wipe on his entire body.

All in all everything went fine. Only one thing made our hearts sad. When I had asked the blessing and looked up I saw the chief sitting with his hands over his ears. He didn't want to hear the words spoken to Jesus, for he considers them taboo.

That is characteristic of most of the people in this area. They are perhaps more friendly than are those of any other area occupied by our missionaries, but most of them refuse to listen to the message of salvation. When a thief stole some of our things, the men here found him and returned the stolen articles. In many ways they have shown us great kindness, but they tell their women and girls not to listen to us. The men grin and snicker when we talk to them of Jesus.

Thank God for the few who do listen attentively. Pray especially for them, that they will boldly believe and that through them the others will be won.

First Presbyterian Church, Buffalo, N. Y., where Council meets May 13-18





Betty Brown
Chicago, Ill.



Frieda Conway
New York, N. Y.



Rev. W. F. Bryan
Toledo, Ohio



Dr. K. C. Fraser
Pittsburgh, Pa.



Rev. C. A. Epperson
Louisville, Ky.



Rev. W. H. Brooks
Vancouver, B. C.

Alliance Witness Campaign Leaders

Results of the 1958 ALLIANCE WITNESS Subscription Campaign, which closed in December, showed that extra enthusiasm had been generated in many churches.

A contest between two of the 1957 leaders created considerable interest this year. Miss Frieda Conway, manager of the committee for the New York Gospel Tabernacle, and Miss Betty Brown, manager of the committee in Chicago (Southside church), competed with each other for the highest percentage increase over 1957. New York won, their total showing an increase of 16 per cent. Miss Brown, who has directed the Campaign in Chicago for the past nine years, and her committee secured the highest number of subscriptions among all churches. They have attained first place seven times.

The Campaign in the Toledo (Ohio) Gospel Tabernacle, second place, was in charge of Mr. W. F. Witte, assisted by Mr. Leonard Cooper. The great increase (146 subscriptions) in Louisville, Ky., was the result of the emphasis given to prayer for the Campaign. Their slogan was "More than a magazine—a ministry." Rev. Roland Coffey, assistant pastor, was assisted by Mr. A. E. Skarman.

Four couples headed the Campaign in Pittsburgh, Pa. The winning team captains were Mr. and Mrs. Herbert Granger.

The greatest increase (49 per cent) among the leading churches was secured in Vancouver, B. C. Campaign leaders were Mrs. Hazel Thiessen, Mr. John Laurenson and Mr. Don Lawrie.

Notable increases were also secured in York, Pa.; Cincinnati, Ohio; Richmond, Va.; Poughkeepsie, N. Y. (110 per cent increase); Canadian Bible College, Regina, Sask. (157 per cent increase), and in other places.

Any subscriptions sent in from now until the end of the 1959 Campaign will be counted toward the total of a church, provided the church is identified at the time the subscriptions are sent.

Chicago, Ill., A. W. Tozer	774
Toledo, Ohio, W. F. Bryan	741
New York, N. Y., P. W. Reidhead, Jr.	579
Louisville, Ky., C. A. Epperson	559
Pittsburgh, Pa., K. C. Fraser	545
Vancouver, B. C., W. H. Brooks	523
Ottawa, Ont., D. T. Anderson	389
Akron, Ohio, P. A. Kenyon	319
Pasadena, Calif., J. E. Davey	290
York, Pa., C. D. Weidemann	290

White Plains, N. Y., G. M. Cathey ..	289
Edmonton, Alta., P. K. Currie	279
Toronto, Ont., D. R. Shepson	269
Orlando, Fla., R. W. Battles	259
Atlanta, Ga., C. H. Steinmann	252
Cincinnati, Ohio, H. D. Liversedge ..	242
Indianapolis, Ind., R. R. Kauffman ..	236
Mansfield, Ohio, W. E. Allen	231
Dayton, Ohio, C. R. Bennett	227
Detroit, Mich., T. E. Thompson ..	224
Buffalo, N. Y., C. Droppa	218
Williamsport, Pa., B. Lesko	213
Regina, Sask., Canadian Bible College, A. Martin	203
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Columbus, Ohio, S. Walker	160
New Castle, Pa., C. R. Ellenberger ..	158
Pittsburgh, Pa., C. S. Bixler	157
Hamilton, Ont., R. M. Uhlinger ..	156
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Windsor, Ont., C. E. Turner	150
Richmond, Va., E. G. Wilson	150
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Ravenna, Ohio, R. P. Turner	69	Memphis, Tenn., No Pastor	53	Morristown, N. J., W. E. Ackerman ..	40
Chester, Pa., J. O. Jones	69	Bryan, Ohio, W. J. Carey	52	Buffalo, N. Y., B. N. Christensen ...	40
Du Bois, Pa., G. Wishart	69	Tulsa, Okla., No Pastor	52	Salamanca, N. Y., H. D. Schlaegel ..	40
Lethbridge, Alta., C. D. House ...	68	Allentown, Pa., G. W. Welbourn ...	52	Silverton, Ore., C. W. Zweigart	40
Geneva, Ohio, H. B. Ferguson	68	Pomona, Calif., W. G. Slayton	51	Lock Haven, Pa., R. S. Orme	40
Carlisle, Pa. (Alliance Home), F. W.		San Diego, Calif., R. H. Shane ...	51	Janesville, Wisc., M. R. Thompson ..	40
Henry	68	Santa Cruz, Calif., F. S. Sutherland ..	51	Livermore, Calif., R. G. Dalin	39
Mechanicsburg, Pa., F. W. Fowler ...	68	Franklin Lakes, N. J., C. E. Notson ..	51	Atlanta, Ga., C. Drake	39
Medicine Hat, Alta., D. E. Jane ...	67	Irvona, Pa., J. W. Shaw	51	Sparks, Nev., C. A. Gunther	39
Red Deer, Alta., W. G. Rose	67	Turtle Creek, Pa., W. G. Powell ...	51	Manchester, N. H., L. H. Burns	39
Peterborough, Ont., F. J. Sauvé	67	Richmond, Va., R. K. Richardson ...	51	Glen Cove, N. Y., R. E. Burton ...	39
Mount Vernon, N. Y., J. A. Gibbs ...	67	Regina, Sask., J. F. Conner	50	Oneida, N. Y., A. J. Webster	39
Salem, Ore., R. K. Batchelor	67	San Diego, Calif., C. H. Dale	50	Dayton, Ohio, P. H. Courlas	39
Hesston, Pa., N. B. Futrell	67	Lake Worth, Fla., R. H. Mangham ...	50	Green Bay, Wisc., R. S. Yeats	39
Royal Oak, Mich., W. D. Lindsey ...	66	Muskegon Heights, Mich., V. E. Mc-		Gadsden, Ala., C. M. Seale	38
St. Louis, Mo., H. J. Stanley	66	Aninch	50	Aurora, Ind., C. C. Dutt	38
Bowling Green, Ohio, C. Hunter	66	Fremont, Nebr., H. D. Holmes	50	Highland Park, Mich., W. Smith ...	38
Claridon, Ohio, P. E. Pope	66	Binghamton, N. Y., H. T. Roe	50	Wooster, Ohio, L. H. Taylor	38
Washington, N. J., A. B. Corbin	65	New London, Ohio, L. M. Patterson ..	50	Bloomsburg, Pa., W. MacEachern ...	38
Corry, Pa., E. C. Docherty	65	Nadine, Pa., C. J. Bainer	50	Conway, Pa., E. R. Truran	38
Union City, Pa., C. Hughes	65	Chicago, Ill., R. F. Merrill	49	Elberta, Ala., D. T. Waldron	37
Orlando, Fla., P. R. McDowell	64	Osage, Ia., M. J. Malone	49	Detroit, Mich., H. C. Stein	37
Foxboro, Mass., R. Schnorbus	64	Winston-Salem, N. C., H. A. Klinsing ..	49	Wilmington, N. C., E. H. Bedford ...	37
Avondale Estates, Ga., J. E. Rich ...	63	Youngstown, Ohio, C. A. Denhart ...	49	Canton, Ohio, J. A. Campbell	37
Lombard, Ill., W. A. Pruett	63	Springtown, Pa., J. W. Gathany ...	49	Fremont, Ohio, K. C. Buchanan ...	37
Nutley, N. J., A. Guenther	63	Hythe, Alta., No Pastor	48	Ridgway, Pa., F. L. Thomas	37
Rome, N. Y., G. B. Osborne	63	Hamilton, Ont., J. A. Cunningham ...	48	Somerset, Pa., R. A. Kronbach	37
Raleigh, N. C., C. E. Harrod	63	Longview, Tex., M. W. Radcliffe ...	48	Wilkes-Barre, Pa., J. H. Senseny ...	37
Tiffin, Ohio, K. W. Webber	63	Abbotsford, B. C., N. W. Dreger ...	47	Chattanooga, Tenn., T. P. Brannon ..	37
New Kensington, Pa., E. H. Mink ...	63	Paramount, Calif., O. Motsenbocker	47	Kelso, Wash., G. E. McGarvey	37
Muskegon, Mich., C. H. Pearce	62	Santa Ana, Calif., E. H. Lindskoog ..	47	Brandon, Man., M. Shareski	36
Brunswick, Nebr., E. L. Masters ...	62	New Castle, Ind., N. H. McDowell ...	47	Wayne, Mich., H. W. May	36
Olean, N. Y., C. H. Kegerize	62	Hibbing, Minn., N. A. Weber	47	Remer, Minn., R. Keller	36
West Hempstead, N. Y., W. L. Davis ..	62	Endicott, N. Y., R. Fortran	47	Newark, N. J., F. Brouck	36
Nanty Glo, Pa., R. Y. Scott	62	Norwich, Conn., W. C. Matsen ...	46	Colonie, N. Y., R. A. Canberg	36
Shamokin, Pa., G. S. Rawding	62	Lantana, Fla., H. E. Browne	46	Johnson City, N. Y., P. J. Cornelius ..	36
Delray Beach, Fla., J. W. Swanson ...	61	Danville, Ind., No Pastor	46	Jeannette, Pa., H. D. Stoddard	36
Chatham, N. J., L. C. Webber	61	Durham, N. C., W. L. Maurer	46	Pittsburgh, Pa., H. E. Oliver	36
Trenton, N. J., P. R. Brittin	61	Chicora, Pa., A. V. Nulph	46	Olympia, Wash., A. A. Tieszen	36
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Sacramento, Calif., H. W. Smith	60	Youngwood, Pa., E. D. Pinney	46	Fort Myers, Fla., S. G. Ferrell	35
College Point, N. Y., E. B. Monovan ..	60	Middle River, Md., R. W. Pratt	45	Dragerton, Utah., N. C. Nelson	35
Utica, N. Y., F. W. Spence	60	Phillipsburg, N. J., L. Ohrum	45	Shelton, Wash., F. M. Aldrich	35
Jacksonville, Fla., W. Sunda	59	Schenectady, N. Y., R. W. Hedger ...	45	Sanford, Fla., D. S. Carnefix	34
Mountain Lake, Minn., I. W. Malm ...	59	Norwalk, Ohio, D. R. Horning	45	Gates, N. Y., E. G. Murray	34
Pittman, N. J., J. O. Bubb	59	Swanton, Ohio, F. E. Lantz	45		
Niagara Falls, N. Y., W. D. Crunkilton	59	Arbuckle, Pa., C. J. Figard	45		

(Continued on page 19)

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Not Fractions But Whole Units

The philosophy of successful Sunday schools

By DON JOY

While the human race is made up of individuals, those individual persons are heavily dependent upon others, especially those most closely associated with them—their family. The psalmist wrote of this universal need for “belonging” when he said, “God setteth the solitary in families.”

From most ancient times the family has figured as the strongest unit of society, and the family unit continues to be a powerful cohesive force today. Whenever families are broken or otherwise lose their solidarity society is gravely weakened.

By the same token, any church, Sunday school, pastor, superintendent or layman who strives to build on any principle other than the basic family unit will find sooner or later that he is operating on a false premise.

WINNING YOUTH

Many churches have discovered their youth departments have been neglected. Pastors and Sunday schools have made a great rally in recent years to win the young people and children of their communities. This is right; the children must be won to Christ. But the best way to win children is to win their parents.

Does your heart ever ache for the teen-ager who faces the battles of temptation and evil influence of his times without the reinforcement of a Christian home? Only half of the battle is won when Bob or Betty joins the Senior High class. The other half, and sometimes the most important half, is lost unless the home is brought under the direct ministry of the church so that the

two poles of influence are brought into harmony.

While it may sound romantic to repeat the phrase, “A little child shall lead them,” the divine economy still moves upon the principle, “Train up a child in the way he should go.” If the child is to be thus trained the church must enlist the parents to do it. No substitute agency, not even the Sunday school, can take the place of the home.

WINNING FUTURE GENERATIONS

The most important classes in your Sunday school are those in which your parents are enrolled. If these classes are strong the entire Sunday school will throb with vitality. These are not only wage earners, but are family builders. They will rear their children in the sheltered

fold of the Sunday school and church. These children will have every opportunity to find Christ and mature into radiant Christians. Then they will be parents. The strongest hope for a church of tomorrow is one full of young families today.

THE CHRISTIAN PRECEDENT

“Which came first,” someone may ask, and rightly so, “the children or the adults?” Jesus did not inaugurate Christianity as a “child’s crusade” or a “youth movement,” but rather built it with the full responsibility resting upon the shoulders of adults. He did not ignore the little ones; in fact, much of His ministry was to them, and His supreme illustration of faith came about as He lifted a child and “set him in the midst” of those present and likened Christian faith to childlike trust.

But Jesus did not build the kingdom of God by winning the easy following of boys and girls. He did not melt their tender hearts with adult-sized sermons and then record his revival as a sweeping success. He chose rather to win men and women to the kingdom, and leave its reins in their hands. They would win the children through their influence and example.

Today let’s line up in Christian fashion and go to Sunday school and church: Father, Mother, Bud, Sis, and Baby. Together we make a “whole unit.”—*Condensed from THE SUNDAY SCHOOL JOURNAL.*

Standard Schools for 1958

These schools achieved the Standard rating of 85 per cent or over for the year 1958:

New England District: Brattleboro and Burlington, Vt.; Houlton, Me.; Norwich, Conn.

Eastern District: Baltimore, Md. (Calvary Tabernacle)

Western Pennsylvania District: Butler, Pa. (Institute Hill)

South Atlantic District: Greensboro, N. C.

Southeastern District: Birmingham (Sandusky Gospel Tabernacle) and Gadsden, Ala.

Southwestern District: Arlington (100%), Longview, McAllen, Pharr and Port Arthur, Tex.; Van Buren, Ark.

Central District: Canton and Warren (North-Mar), Ohio; St. Louis, Mo. (Grace Avenue)

Pacific Northwest District: Bellingham and Everett (C. & M. A.), Wash.; Coos Bay and Salem, Ore.

South Pacific District: El Cajon, Fresno, Fullerton, Livermore and Richmond (Fairmede Neighborhood Church), Calif.

Eastern and Central Canadian District: Hopeville and Orillia, Ont.

Western Canadian District: Abbotsford, Chilliwack and Windermere, B. C.; Fort William, Ont.; Glenside (100%), Regina and Moose Jaw, Sask.; Hanna, Medicine Hat and Vermilion, Alta.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Rev. and Mrs. W. F. Kissell and son, Billy, left by plane January 23, returning to Indonesia for their second term. They will be stationed in West Kalimantan.

On Furlough

Miss Elze Stringer, missionary to New Guinea, arrived in New York January 21 from Holland, after spending the first months of her furlough with her family. She will take one semester of advanced work at Nyack Missionary College before returning to the field.

Dr. Turner's Itinerary

Dr. H. L. Turner will be in Hong Kong the week of February 14-21, conferring with the missionaries and national workers and ministering in the churches. He will also be present for the sixtieth anniversary services of the Alliance Bible Seminary on Cheung Chau.

He will be in New Guinea February 24 to March 3. Continue to pray for him and for Mrs. Turner.

Deputation to Latin America

Rev. George S. Constance, Area Secretary for South America, Africa and the Middle East, left New York January 21 for an administrative deputation to the fields in South America. He will make brief visits to Argentina and Chile, after which he goes to Peru, Ecuador and Colombia. He returns about March 5.

Marriages

On December 26, 1958, *Miss Norma Donnan*, former missionary to French West Africa, was united in marriage to *Mr. Floyd D. Feuerbacher* in San Jose, Calif.

The New Generation

To *Rev. and Mrs. Joseph A. Nicholson*, Brussels, Belgium, a son, Mark Joseph, on January 3.

To *Mr. and Mrs. C. E. Long*, Tribes of Viet Nam, a son, John Nathan, on November 14, 1958.

Evangelist's Schedule Announced

Rev. H. P. Rankin, of the Bureau of Evangelism, announces that his schedule through May will be as follows: Pontiac, Mich., February 10-22; Pittsburgh (Northside), Pa., March 8-14; Fairless Hills, Pa., March 15-22; Wyandotte, Mich., March 24-April 5; Fouss Mills, Tyrone, Pa., May 19-24; Crooked Creek, Pa., May 25-31.

New Church Dedicated at Baltimore

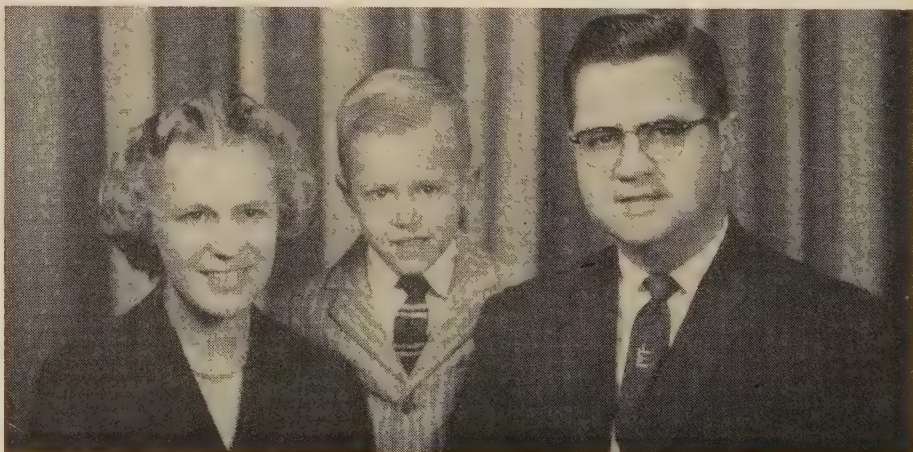
The Walker Avenue Christian and Missionary Alliance Church in Baltimore, Md., was dedicated on November 23, 1958, with Rev. H. E. Nelson bringing the message. Rev. Joel McGarvey, superintendent of the Eastern District, offered the prayer of dedication. Several Alliance pastors of the Baltimore area also took part in the service.

The new church is of colonial architecture and is furnished in oak. The sanctuary will seat 400 and a modern-fold door can be opened into the young people's auditorium to seat an additional 200. The lower auditorium provides for a completely departmentalized Sunday school.

The building was erected at a cost of \$90,000 with the assistance of Dr. Kenneth P. Berg, who also built an extension church in another part of Baltimore at the same time. Local contractors have estimated the value of the new church building at approximately \$140,000.

This work had its beginning in 1932 with Rev. J. E. Gormer as the pastor. In 1947 the congregation purchased City Temple and the Home Department of the Alliance made it a Key City project with Rev. Hann Browne as pastor. He was followed by Rev. Paul Hokanson. Rev. Reed L. Rogers became pastor in February, 1958. The City Temple was sold and the new church begun in July, with the work being completed in October, 1958. At this time the name of the church was changed to the Walker Avenue Christian and Missionary Alliance Church. The church is located at Walker and Weidner Avenues, Baltimore 12, Md.

Rev. and Mrs. W. F. Kissell and son, Indonesia



Letters

Response to Tom Haire's Request

The letter to you coming from the Praying Plumber, Tom Haire, has a definite appeal which may help to send a few thousand subscriptions to *THE ALLIANCE WITNESS* in the British Isles. Enclosed herewith you will find money order to the amount of \$8.25, the price of three subscriptions. Mrs. Suddarth sends the amount of one subscription to be given in the area that Brother Tom Haire may choose, whether Ireland, Scotland or England. I am sending the price of two subscriptions, one to be mailed to someone in Aberdeen, Scotland, and the second for someone in Glasgow, that is, if the name and address of a person there can be obtained. Inasmuch as I attended a session at the University of Aberdeen I do have a strong preference for the Granite City. Prof. Suiter is the only name I remember, and so many years have passed I am sure he is not there any more.

When securing subscriptions last November I called in the home of a good Baptist lady and asked her, "Do you wish to renew your subscription to *THE ALLIANCE WITNESS*?" "Why, yes," she said, "no other magazine has so inspired me to read the Bible as has *THE ALLIANCE WITNESS*."—Rev. T. H. SUDDARTH, *El Paso, Tex.*

• The above letter is typical of the generous response to the appeal for subscriptions (Dec. 31 issue) for Christian leaders in Ireland, England and Scotland. To date over 200 gift subscriptions have been received. Pray that the magazine will be mightily used of the Lord among these new readers.

The 1958 Index

A mimeographed index to the 1958 issues of *THE ALLIANCE WITNESS* may be ordered for \$1.00. This is a valuable guide for those who use the magazines for reference. Send your request to *THE ALLIANCE WITNESS*, 260 West 44th St., New York 36, N. Y.

Sunday

1 THESSALONIANS 5:1-16 (verse 16).

There is nothing that makes our Christian influence so effective as a spirit of cheerfulness, thankfulness and holy gladness. A happy disposition and a shining face are a heritage of unspeakable blessing to the possessor and everybody with whom he comes in contact. . . . The most wholesome, helpful people are the happy people. . . . If you can't do anything else for God and a suffering world, be bright and glad and full of good cheer at least. God help us to "rejoice evermore" and "in every thing give thanks: for this is the will of God."—A. B. SIMPSON.

Monday

MATTHEW 13:24-30 (verse 26).

It is with the profession of religion in a time of the outpouring of the Spirit as it is with the blossoms in the spring. There are a vast number of blossoms upon the trees which all look fair and promising, yet many of them never come to anything. . . . It is the mature fruit which comes afterward and not the beautiful color and smell of the blossoms that we must judge by.—JONATHAN EDWARDS.

Tuesday

JEREMIAH 31:1-11 (verse 3).

Time cannot change God in His love. Ye may yourself ebb and flow, rise and fall, wax and wane; but your Lord is this day as He was yesterday. And it is your comfort that your salvation is not rolled upon wheels of your own making, neither have ye to do with a Christ of your own shaping. God hath singled out a Mediator . . . strong and mighty: if ye and your burdens were as heavy as ten hills or hells, He is able to bear you and save you to the uttermost.—SAMUEL RUTHERFORD.

Wednesday

1 TIMOTHY 6:6-16 (verse 16).

O God, Thou art robed in the beauty of holiness,

*Dwelling in pure unapproachable light;
Thee I would worship in love and in lowliness,*

Resting on measureless mercy and might.

Though all undeserving and full of unworthiness,

*Thee I adore in the name of Thy Son!
Take Thou my offering and cleanse me from earthiness,*

Bring to a fullness Thy mercy begun!

—W. SPALDING.

Thursday

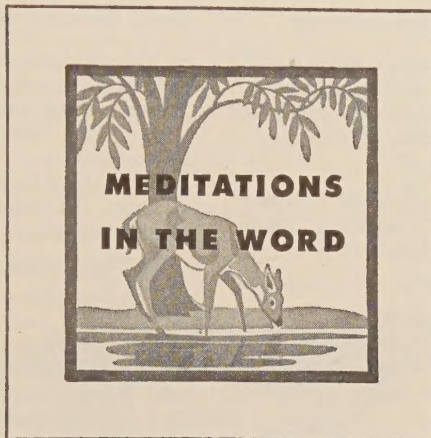
HEBREWS 4:9-16 (verse 12).

The Word of God in the hand of the Holy Ghost pierces to the dividing asunder of the soul and spirit, and we see bit by bit as we can bear it how we have made provision for the flesh, given occasion to the flesh, had confidence in the flesh, warred after the flesh, judged after the flesh, purposed after the flesh, known each other after the flesh. The carnal nature with its working stands out as the hindrance in the way of the Divine.—PARABLES OF THE CHRIST LIFE.

Friday

1 CHRONICLES 4:9-23 (verses 22, 23).

Some Christians may not be important as regards service, but the motive of their service places them among the great in the annals of heaven's record. They "dwelt with the king for his work." It is not what we do for the Lord but why and how we do it that counts. Apparently great service with a wrong motive can only spell failure in God's sight. Humble work with a great motive spells success.—PAMELI.



Edited by EDITH M. BEYERLE

Saturday

2 TIMOTHY 2:1-10 (verse 4).

He who acts with a view to please God alone wishes to have only which it pleases God that he should have, and at the time and in the way which may be most agreeable to Him; and whether he have it or not, he is equally tranquil and contented because in either case he obtains his wish, and fulfills his intentions, which are no other than purely to please God.—LORENZO SCUPOLI.

Sunday

1 THESSALONIANS 5:18-28 (verse 23).

He does not say that we are preserved spotless, for holiness is relative and none is absolutely holy but God. But we can be blameless. Your little child just beginning to write may make many a crooked scrawl, but if he is doing his best with a true heart and a watchful hand, you count him blameless and reward him because he did his best. And so we may walk worthy of God unto all pleasing, even though the eye of infinite holiness might discover many a flaw in our work.—A. B. SIMPSON.

Monday

1 KINGS 17:1-8 (verse 7).

The providence of God leads us into some hard places, but it never leaves us there. Cherith is only our halting place. It is not our destination. We need tomorrow to explain today. We must get to the end before we can interpret the beginning. . . . Elijah looked into the eyes of famine, and then upward into the face of God. And then was he brought from the brook

that failed to the meal that faileth not.—UNKNOWN.

Tuesday

ISAIAH 63:1-10 (verse 9).

If Christ had not been to the fore in our sad days—the waters had gone over our soul. His mercy hath a set period and appointed place, how far and no farther the sea of affliction shall flow, and where the waters thereof shall be stayed. He prescribeth how much pain and sorrow, both for weight and measure, we must have. . . . He who is afflicted in all your afflictions looketh not on you in your sad hours with an insensible heart and dry eyes.—SAMUEL RUTHERFORD.

Wednesday

2 TIMOTHY 3:10-17 (verse 16).

One book, and only one,

The book my Father gave;

One book, and only one,

The book with power to save.

One book, and only one,

That points the pilgrim way;

One book, and only one,

To keep me, lest I stray.

—SELECTED.

Thursday

MATTHEW 10:28-38 (verse 30).

No trouble is too small wherein to see the will of God for thee. Great troubles come but seldom. Daily fretting trials, that is, what of thyself would fret thee, may often in God's hands conform thee more to His gracious will. They are the daily touches whereby He traces on thee the likeness of His divine will. There is nothing too slight wherein to practice oneness with the will of God. By daily practice in slight crosses of our own will do we learn the lesson our Lord taught, "Not as I will, but as thou."—EDWARD B. PUSEY.

Friday

1 CHRONICLES 4:39-43 (verses 40, 41).

Easy, unmolested existence had weakened these sons of Ham. They were blessed with a "wide, and quiet, and peaceable" land and knew no opposition from invading enemies. Thereby they became weaklings and fell easy prey to princely living during Hezekiah's reign. Uninterrupted prosperity and easy living do not produce strong soldiers, whether in the natural or spiritual realm. This accounts in part at least for the hard way of the cross that God calls all His children to travel. Thus He trains warriors.—PAMELI.

Saturday

PSALM 103:10-22 (verse 22).

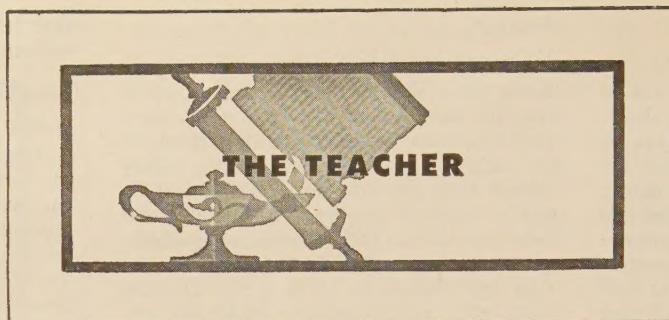
Praised be my Lord for our sister water, who is very serviceable unto us, and humble and precious and clean. Praised be Thou, my Lord, for our brother fire; he is bright and pleasant and very mighty and strong. Praised be my Lord for our mother earth, who doth sustain us and keep us and bringeth forth divers fruits and flowers of many colors, and grass. Praise ye and bless ye the Lord, and give thanks unto Him and serve Him with great humility.—ST. FRANCIS OF ASSISI.

February 15, 1959

LESSON TEXT—
Mark 12:28-34

GOLDEN TEXT—Mark 12:33

DEVOTIONAL READING—
1 John 3:1-11



By Harold J. Sutton

February 22, 1959

LESSON TEXT—
Mark 13:1-7, 32-37

GOLDEN TEXT—Mark 13:33

DEVOTIONAL READING—
1 Peter 4:12-19

Jesus Questioned about the Great Commandment

Scribe-and-Pharisee religion is abhorred by all who would serve God aright. But no description of a class fits every man in it. Here is an exception to the rule—a scribe whose conception of religion won the commendation of Christ.

I. An Anxious Inquirer (Mark 12:28).

Interested, "having heard them reasoning together"; *believing*, "perceiving . . . he had answered well"; *seeking*, "asked him"; *perceptive*, "Which is the first commandment . . . ?"

II. A Revealing Answer (Mark 12:29-31).

Jesus answered both the man and his question.

1. *God is one*. "The Lord our God is one Lord" (v. 29). Not many, but one. Here was a blow at idolatrous worship as well as an expression of national faith in a living and personal God.

2. *We are to love intensely*. "All thy strength." Only as a virtue becomes a passion is it safe. And the passion of love is contagious. Love that is in dead earnest always wins. Love's energy content is the determining factor in the success or failure of Christian living.

3. *A proper regard for one's fellows*. "Thy neighbour as thyself" (v. 31). The simple principle makes unnecessary a multitude of rules for the governing of life's relationships. It underlies all conduct and yet leaves the spirit free to act upon impulse or caution. Do we desire the highest and best for ourselves? So, for others.

III. A Hearty Agreement (Mark 12:32, 33).

Here was (a) moral sanction: "Thou hast said the truth." Perception was approved and honesty acknowledged. (b) Discerning comment: "To love Him . . . is more . . ." i.e., "than all positive institutions; thereby showing insight into the essential difference between what is moral and . . . unchangeable, and what is obligatory only because enjoined and only so long as enjoined" (Jamieson, Fausset and Brown).

IV. A Disappointing Result (Mark 12:34).

1. *Although a scribe, and a discerning one, he missed the kingdom*. Why? He would not follow where light led. The intellectual did not pass to the moral. He registered no verdict and made no commitment.

2. *Totality of devotion is demanded*. Love to God is to be with all one's heart, soul, mind and strength (v. 30). More one cannot do; less one dare not do. God is love; Christ is its expression and proof. The *object* of supreme love is God; His personality is assumed; His unity is asserted; the relationship between God and man is established—"thy God," and the claims of God are set forth.

(a) "All thy heart." We are to love sincerely. "With the heart" expresses the true nature of one's being.

(b) "All thy soul." Our response to God's love is to be warm and generous. Love is more than a principle; it is an emotion. Love carries the twin concept of regard and delight. And these never exist apart from feeling.

(c) "All thy mind." We are to love intelligently. On some levels it may be said that "love is blind," but not here. Love may outrun reason; it never outrages it. Here is a bidding to bring our best and most intelligent thinking to the act of loving God.

Jesus Teaches about the End of the Age

In this chapter, as well as related ones in Matthew and Luke, it is to be remembered that our Lord speaks of three things: Temple destruction and national peril; the Rapture (His coming *for* His own); the Revelation (His coming *with* His own).

In passing from one event to the other our Lord does not indicate the time change. Context and circumstance must determine which is meant.

I. The Temple (Mark 13:1, 2).

The disciples called attention to its structure and supports. The Master replied, "Not . . . one stone upon another." Mark the difference in seeing.

1. *Nothing human and earthly is imperishable*. The hymn says "Change and decay in all around I see." God and time find a chink in the crevice and the seed of decay makes its way in.

2. *Our glory may become our shame*. The disciples expressed the nation's regard for its most prized possession, the Temple. It was first built by Solomon and later rebuilt by Zerubbabel. The Temple was renewed by Herod over a period of forty-six years. Here was a thing of beauty that the nation hoped would be a joy forever. But it was doomed—doomed because when essence goes the form is a mockery. Shadow apart from substance simply erects a shameful monument to a better day.

3. *That which is material in religion will disappear*. Externalities are but accommodations to human limitations. When the glass through which we see darkly is removed the "Lamb will be the light," and the temple of God will be with men. As Jesus departed, the true Temple moved out of the old, for the latter had served its purpose.

4. *Spiritual temples alone endure*. Sentiment is loath to forsake the old and familiar. "Not one stone" remains, but "the Son abideth ever." Externalities pass; spiritualities remain.

II. The Truth (Mark 13:3-7).

A sign is asked and two are given.

1. *Spiritual deception* (v. 6). (a) These trade on Christ's name. That is their springboard. The angle is religion and the gimmick is the "Jesus" line. (b) Such deceive, and intentionally. That is the reason they use Christ's name. (c) They do it for personal ends, mostly materialistic. In America they know the path of the religious racketeer is paved with a carpet of green, and so they are "on the make."

2. *Social disturbances* (v. 7). Here is a general and constant dislocation of world affairs.

III. The Trust (Mark 13:32-37).

Verse 32 is a matter of much controversy.

1. *Exhortation from the past* (v. 33). (a) Earnest attention, "Take ye heed"; (b) watchful prayer, "Watch and pray"; (c) limited knowledge, "Ye know not."

2. *Revelation of the future* (v. 35). "The master . . . cometh." Here is the polestar that shines as a beacon of promise in the world's dark sky.

3. *Obligation for the present* (v. 34). Not *a* work or *some* work; it is "*his* work." Assigned by providence, suited to one's nature, compatible with his relationships, contributing to the world's weal and preparing him for the future life.

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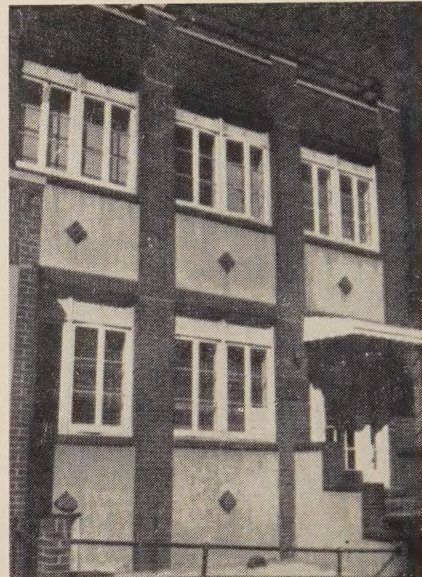
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